

CHRIST

AND THE

DOVES

No. 7 (899)

HEAVENLY SALUTATIONS,

With their Pleasant CONFERENCE together:

3 OR A

SERMON

BEFORE THE

COMMUNION

IN ANWOTH. Anno 1630.

(899)

No. 7

By that Flour of the CHURCH,

Mr. Samuel Rutherford.

Rutherford

C. H. R. I. S. T.

HEAVENLY SALVATIONS

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Canticles 2. Chap. 14. 15, 16, 17. Verses. *O my Dove that art in the Clefts of the Rock, in the Secret Places of the Stairs, let me see thy Countenance, let me hear thy Voice; for Sweet is thy Voice, and thy Countenance is Comely, &c.*

IN the 14. Verse, there is (1.) A Stile given to the Kirke; (2.) A Suit made; (3.) A Doubt answered. In the 15. Verse, A New Doubt answered, and a Suit made; He calls her *His Dove*, He rewees nothing that He said, He bides by His Word, He calls her *His Love, His Fair One, His Undeiled*, Now He avoues it, He bides by it; You are even *My Dove*: Yet He is not Flattering her. If ye be CHRISTs, He will give you all your Stiles of Honour; He will speak much Good of you, both behind your Back, and before your Face: She is termed *CHRISTs Dove*.

First, Because the Dove is a fearfull Bird and soon scarred, Hosea 11. 11. *They shall tremble like a Dove out of Assyria*. Any thing, the smallest Noise or Dinn that can be, frights and chases these Timorous Birds in their Dove-house into CHRIST. It is an happie Rain that chases CHRISTs Doves in to himself; For all the Devils Wit he is soon beguiled. The Storm that arises against the Ship where CHRIST and his Disciples are, makes them to Awaken and Pray.

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Secondly,

Secondly, The Dove is a Mournfull Bird; So are the Doves of CHRIST Mourning, and in Tears, Zek. 16. *They that Escape of them shall be like Doves of the Mountains; Like Doves in the Valleys, all of them Mourning: Every one of them for their Iniquities.* If ye be GODs Doves, ye will have manie a Sorrowfull Day in the World: There is Bloodie Weirs betwixt the Kirk and the World; Keep the Dove from the Nest, and she Mourns without; Keep the Kirk from CHRIST, and she will break her Heart.

Thirdly, She is not a Revengefull Bird, she has no other Armour against the Ravens and Vultures, but her Wings to fleeaway. GODs Childrens best Armour when they are wronged is, by Faith in Prayer to mount up to GOD; They must be like CHRIST. He went out of the World with manie a Wrong, and they are not yet Revenged, his Blood is keeping to the Last Court Day: CHRIST sits with manie a Wrong in Heaven; He has not gotten amends of these that Spate in his Face. Manie a time the Kirk and her Husband CHRIST will be here wronged, albeit it be seen betwixt them. Cant. 5. She shuts him to the Door, and lets him Lodge all Night in the Rainie Fields.

And then *Fourthly*, The Kirk is like a Dove Mourning without a Marrow; for that Fowl cannot want a Marrow: If ye be GODs Doves, Woe will ye be when your Marrow CHRIST flies away. She falls aswoon and her heart flies out of her when CHRIST flies away.

Fifthly, The Dove is an Innocent Harmless Bird, she cannot offend. So is the Kirk; the Meek Spouse of CHRIST, will not Marrow with a Malicious House.

Sixthly, The Dove is a Silly, Weak, Tender Fowl, and if they be compared to the rest of the Birds, they are but counted the tenth of flying Fowls; Surelie GODs Kirk in her Self is but a Weak Bird and Tender Woman, compared in Rev.

12. to a Woman with Child lately Delivered, and little betwixt her Death and her Life, if she be not Carefullie attended. A Christian is a Tender Thing; an Jewel in the Hand of *CHRIST*. If He let us fall we are soon broken in pieces: We should pray that *CHRIST* may handle us softlie, and not let us be Tempted above our Strength. The Kirk is called, *Micab* 4. and 6. a Cripple Woman that goes onlie upon her one Side. So surelie we had need to come out of the *Wilderness Leaning on our Beloved*, Cant. 8. Chap.

Seventhly, And for their Number they are but an Handfull, *Isaiah* 1. The Tein or Remnant GODs Part is but the Tenth, and the Devil has all the Stock; often GOD has one and the Devil nine; Great need have we to labour to be of GODs tenth. *My Dove that Dwells in the Holes of the Rock*; We need not to go far off to seek the Exposition of these Words, for *CHRIST* is the Rock upon which the Kirk is builded. *Matthew* 16. 28. *Upon this Rock will I Build my Church*, says *CHRIST*. And *Psalms* 18. 2. *The LORD is my Rock and Fortrefs*. And GOD is also *the Secret Place of the Stairs*, where the Kirk hides her from the Storm. So *David* calls GOD his Secret Place, his Hiding Place. *Psalms* 32. 7. *Thou art a Secret Place to me from Distress, Thou wilt Preserve me*, *Psalms* 91. And because in all this Song we must ever hold up the Line and String of the Allegorie of Marriage, and consider the Kirk as the Spouse of *CHRIST*: The Rock is *CHRIST* in whom the Kirk dwells by Faith, and *CHRIST* dwells in her Heart, *Ephesians* 3. 17. *Abide in Me, and I in you* *John* 15. 4. Abide in Me as Branches Imped into the Vine: Now the Imp is ingrafted in a cutted Stock; *CHRIST* was Hagged, Hewed and Cutted on the Cross, the Stock wherein we are Ingrafted. So that the *Holes of the Rock*, may well be exponed (as *Bernard* says) to be the Wounds of *CHRIST*: So that the Meaning is, O

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O My Dove that by Faith has thy abode in the Wounds and the Holes made in the Hands and Sides of Crucified JESUS: Or, *O my Dove that believes and that by Faith has thy abode in the Wounds and abides in CHRIST as an Impingrafted in a Tree, in CHRIST when Dead; and so Man flee into CHRIST all Wounded, and Holled for thy Sin, flee into CHRIST thy Rock; and so into GOD: Psalms 18. 2.* Hence we see what a Saviour the Kirk believes in; a Saviour that's GOD and Man, as Man to be a Sufferer, and as GOD to be a Supporter, which there was great Necessitie of these Two Natures; GOD would not seek Payment of our Debt off His Son as GOD; for by the Law He could not answer, for He was the Creditor, and so could not be the Debtor: And therefore, for the better Understanding of this, I would have you with me to consider, how our Nature, and GODs Nature works to others hands in the Work of our Redemption. A Sinner cannot Dwell in CHRIST as GOD only. There is no Holes nor Chambers for a Sinner to Dwell in GOD; and therefore CHRIST behoved to be Man, that we might find fair Chambers in the Wounds of JESUS, wherein the Doves of JESUS might Dwell; And if He had been only Man. He could not have been an House upon a Rock, and so could not have borne the Weight of all the Doves: For there be some Questions in the Work of our Redemption that onlie Man can answer. Man has sinned, and Man must Die, says GODs Justice, be it so says CHRIST. Man sinned, and I the Man CHRIST shall Die. (2.) Man took on the Debt, therefore an other cannot pay for him; Be it so says CHRIST, I the Man shall pay the Ransom. (3.) Man behoved to make amends, because Man did the Fault: Let it be so said CHRIST, I the Man CHRIST shall make amends again.

Secondly, If CHRIST had not been our Rock, there had been no Dwelling in him, he would not have kepted Wind and Weather.

Weather off us: Therefore the *Divine Nature* was a Pillar on which the *Humane Nature* did hing, and this is the Cause why *CHRIST* man leans to the *Divine Nature*, as his Warrant in all that he does. For if ye will consider in this Work, there is Three *Bargains*, or *Covenants* to speak so.

First, GOD and Man bargained together, ye shall believe, that's your Part. I shall give you Life Eternal, that's my Part says GOD. Now Man dare not promise this of himself without *CHRIST*'s Bond to Relieve him, that is to Enable him throw his Grace to believe:

Secondly, GOD Bargains with his Son, *Isaiah* 53. 10. Son, if Thou shalt lay down Thy Life, *Thou shalt see Thy Seed, and Prolong Thy Days*, and have many fair Children, *Psalms* 2. *Thou shalt have the Heathen to Serve Thou*. *Heb.* 1. *I will be Your Father, and Thou shalt be My Son*. *CHRIST* is content; but he cannot do this alone; he must borrow Flesh and Blood from Man, and in it Suffer.

Thirdly, The Man *CHRIST* Bargains with the *Divine Nature*. The *Humane Nature* says, I Love Man, and I will Die for him: The *Divine Nature* says, now I shall hold Thee up under Thy Sufferings, and Thou shalt overcome Death. The Man *Christ* without the Back-bond (to speak so) durst not for Ten Thousand Worlds have ventured to Yoak in the Fields with the Justice of GOD, and Death, and Hell, and Sin, and the Devil, except he had the *Divine Nature* in a Personal Union to bear him up under his Sufferings: Therefore *CHRIST* when he looks upon his Sufferings, looks also upon his Warrant, *Isaiah* 56. *I gave My Back to the Smiters, and My Cheeks to them that pulled off the Hair*. These be the Words of the Man *CHRIST*.

Now because it might have been said a Man will Suffer all that his alone; But here he looks to his Warrant, *Verse* 7. and says, I have my Warrant with Me, *The LORD GOD*

will help Me, I shall not be confounded. I have GODs Warrant who is united to Me in a Personal Union to bear Me up. Even Sick-like *CHRIST* goes down to the Grave, Psalms 16. 10. *Thou wilt not leave My Soul in Hell,* (or the Grave,) *neither wilt Thou suffer Thy Holy One to see Corruption:* As if *Christ* would say, I am sure LORD Thou wilt be as Good as Thy Word, and make Good Thy Bargain, and will Warrant Me against Death: See then how it goes; The *Man Christ* takes Man by the Hand to bring him out from under GODs Wrath. So Beloved, Be Glad in such a Saviour, come all into the *Rock*, for *God*, *Christ*, and *Man*, all these Three are linked together as in a Chain, and *Christ* in the middle link of the Chain. Now let all the Kings of the Earth that boast of Fair Houses and Stately Palaces, come and see if they can compare with the *Dove that Dwells in the Holes of the Rock.* *Nebuchadnezer* said, *Is not this Great Babylon that I have built, &c.* Surely Men are to be rebuked that are carefull for Houses and settling in the World, and has no Assurance of this Lodging. Worldlings are but Ravens that big in the Wild Mountains. The Kirk is only at Home biging in Faith; These be indeed Dear Chambers, being built by *Christ* Himself. GOD has made Holes and Windows in *Christ* that his *Doves* may flee into, and make their Nest in his Heart. O Dear and Precious Dwelling; The Lodging cost us Nothing, yet we are desired to Dwell in it. Now what is *Christ*'s Petition? *Cause Me to hear thy Voice* It's ordinary for Man to beg from GOD, for we be but his Beggars; But it is a Miracle to see GOD beg at Man; Yet here is the *Potter* begging from the Clay; the *Saviour* seeking from Sinners. What is his Suit? It must be some Great Thing; it is even a Sight of his Bride; He is even saying to her, my dear Spouse be kind to *Me*, let me see thy Face, be not Blaite and Waver-ing, be plain with me your Husband, tell me all your mind in
Prayer,

Prayer, I delight to hear your lisping and hisping and speaking to me in Prayer : Ye may see all the Wooing comes on Christ's Side of it ; She cannot hold up her Face, or let one Love-blink on Christ, but as He commands her, and wakens her up ; She is a Soure Bride of her self, if she Laugh, it is He that makes her Rejoice by the Holy Spirit that is given to her, *Romans* 5. 5. She keeps her Chamber and is ashamed to go forth ; He bides her be kind and shew her Face. We cannot Love Him, while he first Love us, 1 *John* 4. 19. We run because he draws us, *Canticles* 1. 2. *John* 6. 44. We apprehend Christ, but we are first gripped of him, *Philippians* 3. 12. Beloved, there is great skill in wooing Christ, every Bride has not the gate of it, but he must teach us.

In all other Matches ye will find Two Things that are not here.

First, In other Matches the Bride makes some Wooing of her own sort ; but here Men cannot move, but as Christ's Spirit woos in us, and teaches us. In other Contracts the Bride and her Friends are bound for their Part, the Bride has some Tooher of her own, or she may be an Heretrix, she may have all, and he Nothing : But here the Bridegroom in this Contract is obliged for all, he give his Name for himself and his Wife, *Ezekel* 36. 27. *I will put My Spirit in you, and cause you to Walk in my Judgements*. Here the Kirk has no Tooher of her own, and yet she has not the Good Manners to look up to her LORD, but as he commands and holds up her Head : All the Tooher is Christ's, and the Inheritance is Christ's ; the Kirk has Nothing, he has the Houses, *John* 14. He has the Land, *Romans* 8. The Fine Gold, *Revelation* 3. and buys the Spousing Cloaths of the Religion that came in with her Saviour Christ, and that is the best Religion in the World ; for it gives most to GOD and least to Man. I will tell you who are meet for Christ, even these that are out of them.

themselves, and lays all upon *Christ*. The best Schollars that *Christ* gets are Publicans and Sinners, Whores, Harlots, Blind, Lame, Criples, and such like, and such as feels themselves Sinners. Look how much ye trust in your selves, and rest upon the World, and Loves your Lusts, as far ye are from *Christ*; and when ye are all out of your selves, and changed into *GOD's Image from Glory to Glory, as by the Spirit of the LORD*, 2 Corinthians 3: 18: then ye are meet for *Christ*, begging Poor Sinners are our *LORDs* Schollars. The Lintel-stone of our *LORDs* School-door is a Low-stone, ye must stoup Low and Lout; Ye will be on your Knees with it or ye can win in; Ye must be very humble, else that Stone will take your head and ding you back, and ye will not win in; than be Fools that *Christ* may be your Wildom, 1 *Corinthians* 1: 30: There is as much merit in *Christ* as will buy a Thousand Heavens. Now if our Wooer *Christ* were not Kind, and sought our Kindness, even Words of us, and brought the Love-Tokens, the Friendship betwixt *Christ* and us would soon wear out of Date, & grow Cold; *Christ* ay blows at the Coal ere it wear out: *Christ* would wina Friend, yea a Foe to be kind to him; He is ay thriping and claiming Kindness of us, as if he were the Beggar and the Poor-man, and we the King. O he claims Kindness to us: Then surely we need not think shame of our Friend. Would ye ken for whom *Christ* Died, and Payed, even for *Dyvours*, such as Swore themselves bare, and came out of Prison upon Caution, or a *Cessio-honorum*. Poor-men that has been upon the *Dyvours-stone*, and are far from Payment by the *Dyvour-bill*, when there is not a finger in all your hand-fastened upon your self, then ye are meet for *Christ*: For who are better mer and yoaked than a Poor Sick Dying-man and a skillfull Physician; Who is better yoaked than a crying Begging-sinner and a Rich *Christ*? But oh it is oft times not so! for *Christ* would give us more nor

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we will receive: He scatters his Gold, we Proud Beggars will not bow our back, and lout down and gather: He would fain Sell, we will not Buy, so there will be no blocking. *Let Me see thy Countenance.* An Allusion to *Israel* that was to present themselves before the LORD Thrice a Year in the Tabernacle; The meaning is, Walk before me. It is not enough that thou believe, and so dwell by Faith in the Holes of the Rock; but thou must also shew thy Faith by Good Works and Prayers, and Worshipping of GOD. Christ loves not Professors that never wan or Love to Pray, and such as hates not the World: But you will see they are Believers by their Holy Living, *Matthew* 13: The VVord of GOD is Seed sown that brings forth Thirty, Sixty, and an Hundred Fold; Ilk Boll brings out Thirty; Ilk Sermon, ilk Communion should bring out an Hundred Good VVorks (Beloved) GOD's Land is Set at an High-price; he is a Master that will have all his own from his Tennents; and as the Song says, Every one of GODs Sheep brings out Twins, *Hebrews* 7:8: There is a Ground that drinks in Rain from Heaven, and yet brings forth Briers and Thorns, it is near a Curse: Bring forth Fruit, or else ye will make GOD say, my Curse, and GODs Mallison be upon thy Heart, thou hears much, and brings forth no Fruit: Therefore beware (Beloved) a Tree that once gets a dadd with GODs Ax, it will never do well again: Ye shall become like the Girdle, *Jeremiah* 13: 17: which he did hide at the River *Euphrates*; it was profitable for nothing, it was marred, it shall never go about GODs Wast again. Beware then that ye be not Blasted Professors & Fruitless Christians; but be ye always in his Sight: For there be some that comes never in GODs Sight, they are GODs *Dzyours*: They are aughting so much that they dar not come to COD, and Compt and Pay, Outlaws and Borderers that comes not, or keeps not Christs Kingdom; but runs like Wild Asses and Drumadaries.

up and down the Mountains, and snuffs up the Wind at their Pleasure: I compare their Life to those that rides Post. Many a Horse has Satan in his Stable; and when these Out-laws has wearied their Greediness after Sin, and has gotten they know not what, they mount upon a Fresh-horse; Some upon Pride, and they ride once out of GODs Sight, they run while they be in Hell in the end: For the Devil is upon the Horse and the Rider. GOD seeks Dear, and for his Money ye must give him more than Ten in the Hunder; For Five Talents, he must have Ten again, he must have double Stock. Look what Grace ye receive by Weight, render to him his own in Weight and more: If his Gold want an Ounce, he will cast it to you again: For one Bolls sowing, ye must give him Thirty again. GOD would have his Servants ay keeping his Chamber, if they go their own length from him he misses them; Ye must not be GODs Chamber-pages, and steal out of his Presence, and give the Devil a Baggadge-yoaking; nay he must ay see your Face, and hear your Voice. There be many that would serve GOD, and be in Christs School; but they are like Trowands that takes the Play, and runs to Play, sometimes with the World, and the Devil, and loves to sport themselves with the World and the Devil; But GODs Schollars may not take the Play. *Let me see thy Face.* The *Kirk* might have said, Dear *LORD*, my Face; Oh does Thou desire to see my Face, it is very Black, I am Sun-burnt, Sin hath made me deformed; and for my Voice, it is both Harsh and Mistuned. What then says Christ? I think not so my *Dear Spouse*; I think it is a Fair Face; I think ye have a Sweet Voice. It is Great Comfort for GODs Children when they rise many times off their Knees from Prayer with a woe heart, thinking, because they have no Heart, nor Feeling, nor Sence, that GOD is offended with their Prayers, and thinks little of their Works; when as their Prayers, and Tears, and Works are accepted before
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GOD. Ye think nothing of one Tear, yet GOD puts it in his Bottle; and nothing of one Sigh, but GOD gathers it in his Treasure. If GOD thought of us as the World does, and as we think of our Selves, oftentimes wofull would our Case be; But GOD has not a Pleasanter Sight in the World, nor the Face of a Child of GOD: No Musick Delights Him more nor the Sighs and Tears, Complaints and Prayers of his Children. See ye not the Spirit of GOD bringing in *Christ* longing for a Sight of his Wife, longing for a Word of her, *Proverbs* 8. 31. *Christ* Rejoiceth and Sports, and Plays in the Habitable Parts of the Earth, and his Delight is with the Sons of Men. Ye will see more of this upon the last words of this Song.

Take us the Foxes: It's a Speech of *Christ* to take the *Kirk*, to take, Convince, Censure, Rebuke, Cut off, and Excommunicat all Inordinate Livers and Offenders in the LORDs Vineyard, *Ezekiel* 13. 4. *O Israel, thy Prophets are like Foxes in the Deserts.* *Jeremiah* 12. 10. *Many Pastors have Corrupted My Vineyard.* O what can there be upon the Earth to make a Kirk Happy, but it is here. To hear a Kirk Sick of Love for *Christ*, and here *Christ* Sick of Love for his Kirk: *Christs Left Hand is under Her Head, and His Right Hand doth Imbrace Her: She is His Fair One, His Love, His Dove, His Undeiled: She Dwells in the Wounds of Her Lord by Faith.* Yet for all this, His Kirk is a Vineyard that has many Foxes in it to Destroy the Vines. Then we see, so long as GOD hath a Vineyard, there will be Foxes in it to Destroy the Vines; That is, Crafty-men, False-Teachers, Deceitfull-Workers, Transforming themselves into the Apostles of *Christ*, *2 Corinthians* 1. 13. *Paul* Planted a Church in *Ephesus*, *Acts* 20. 28. yet after his Departure, *Grievous Wolves entred in not Sparing the Flock.* Surely in this Life Marches are not redd betwixt GOD and the

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Devil;

Devil ; The Devil Fyles the Score, and comes over the Mareh upon GODs Bounds. *Matthew 13.* GOD Sows his Wheat, and the Devil steals up the Rigg, and with Hot-furr he Sows his Tares. *1 Kings 22.* In *Achab's* Court there is never a Honest-Man till he be Tryed : The False-Knave and *Truth* are Door-Neighbours. *1 Kings 22.* In *Achab's* Court there is an Honest-Man that tells the King the Truth ; But there is Four Hundred False-Knaves that says against him, and Poor-Man he must to Prison, and they get leave to keep the Court; for the Thief is ever the Honest-Man till he be Tryed ; The False-Knave and the *Truth* are Door-Neighbours, and almost Twins born at one Time ; howbeit *Truth* be Eldest and First-born. *Isaiab* Complains Chapter 46. Of Dumb Dogs that could never have enough. *Jeremiah 10.* He Complains of many Pastors that Corrupted the Vineyard, *Ezekiel* Complains of Foxes. *Zachariah 11.* Of Idol-Shepherds. *Hymineus and Philetus* spoke against *Paul*. The Sadducees in *Christ's* Days Denied the Resurrection : And not only is there False Teachers in our Days, but in the Best Kirks were, and are many Foxes ; for all is not Fish that comes in the Net : And if ye be GODs Sheep, ye must not think to want Foxes to Nibble, and to Work under the Earth to Destroy you ; Ye may not look that *Christ* is Master of the Fields without Blood : Ye will not be long in Prosperity in the World. There be a Number of Foolish People wonders that GOD brings such a Good Husband that should not hold out the Foxes from his own Vineyard ; They would have a *Christ* of Gold, and a Kirk of Velvet, or of Fair White Paper ; They think *Christ's* Bride should be Clade in Purple and Scarlet as the Whore of *Rome* is, or does Wear.

I will shew you how *Christ* and his Kirk meets when the Bridegroom Wooed his Kirk ; Many a Black Stroak got He both of GOD and Man. He was the Vine, GOD and Man
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strake at him with Axes; he Bought him Dear; it cost him Blood ere he got her : And think ye she has Fair Weather when she Wooes him? Nay, many a Cuffe gets she from the World; This *Fox*, and that *Fox* pulls the Skin off her: She is hardly handled in this Wooing, there be Stroaks on both Sides: For fain would the Devil have the *Contract* Cancelled, and the *Marriage* going back. And let me speak to you that are GODs *Young Vine*, make you for it, the *Foxes* of the World will Peel the Bark off you; If there be Grace in you, they will do what they can to eat it up in the bud; Hold your hands about the Grace of GOD, be not Robbed; And ye give them their Will, they would pull the Skin off your Face.

Secondly, Ye see *Christ* hath gotten out *Letters of Capti- on* against all his *Foxes*: Here is a Commission obtained in *Christ's* Court, that all that hurts *Christ's Vineyard* should be Apprehended and laid fast: But alas! the Commissioners, the Pastors, the Judges over-sees them: But here a Comfort for you, who are the *LORDs Vines*, that are troubled with *Foxes*, I assure you, that the *Kirk* has *Law* against all her Enemies; Be not casten down, because the World Hates you; Twenty six Hunder years syn *Christ* hath given out a *Decreet* against all his Enemies, and Yours, to take them, Here ye have Assurance; Your Enemies are Rebels, and all of them under *Caption*, Psalms 110. 6. *He shall fill the Places with Dead Bodies.* He shall Wound the Head over them, even in many Countries. Ye that Complain of your Predominant Sin, and thinks ye are hardned with them (for these be also *Foxes* that do Harm the *LORDs Vineyard*) fight against them, for *Christ* has given out a *Decreet* against those that they shall be taken.

My Beloved is Mine. These be the Words of the *Contract* of *Marriage*; For there is a *Covenant* betwixt *Christ* and his *Kirk*, *Ezekiel* 36. *I will be Their GOD, and They shall*

be My People. But here an *Doubt* to be answered by these Words: It would seem *Christ* and his *Kirk* are Two Different Parties in the *Contract*; *Christ* upon the one side, and the *Kirk* upon the other: Is not *Christ* upon the *Kirks* Side, and obliges for his *Wife*? I Answer, *Christ* having Two Natures, has Two Contrary Considerations, and yet he is one Party, and we another, and so Promises to us *Life Eternal*; and we Promise by his Grace to *Believe*.

Secondly, *Christ* is considered as *Mediator*, GOD and Man; and so he is upon our Side; for the Promise is made to Him and His; And he as *Principal-Contractor* binds for Us, and we are his *Assigneys*; So *Jesus* skips betwixt both the Sides, because he is a Friend to both: But it is certain these very Words proves him to be on our Side of the *Covenant*, because *our Beloved is Ours, and we are His*; He is our *Mediator* and *Cautioner* bound for Us. The very Words of the *Covenant* are spoken to *Christ*, Psalms 87. 27. *I will make Him My First-born Higher then the Kings of the Earth*: But he said, Verse 26. *He shall cry to Me, Thou art My Father, My GOD, and the Rock of My Salvation: My Mercy will I keep for Him for evermore, and My Covenant shall stand Fast with Him*. The Enemies of Grace would have *Christ* a GOD folding his Fingers, and a Looker on, and beholding Fair Play. Lyars, he is more than Half-play-master. The Devil will not get his Name out of the *Contract*: And Beloved, see ye not but it is a Sweet Thing to have any thing to do with *Christ*. His Chasse is better than other Mens Corn; If ye have any fastning with *Christ*; the Cause is Won; Now hold you be *Christ*, it is a shame for him that ye fall out of the *Covenant*, because he is *Cautioner*; as ye know, it is a shame for a Nobleman that his Poor Friend be cast in Prison for the Debt that he is obliged to pay: *Christ* is now obliged that He fulfill the *Covenant*, and make Good both your Part, and

and his Part: Boast not of your Selves, or of your own Strength; be not Proud of your Selves, but ye shall have full Liberty to boast your Self of *Christ*, Crac enough of *Christ*; be Proud of *Christ's* Merits, ye cannot erre there; The Debt of Faith and Obedience that we are aughting to GOD now (to speak so) is not our Debt but *Christ's*, and he is *Cautioner* for us: It were a shame that a Poor Friend should be Imprisoned for his Chiefs Debt, especially since he is a Rich-man and able to pay.

Now let us consider the Mutual Interest, *Christ* and the *Kirk*, has every one of another: He is Mine, and I am His; He is my Husband, and I am His Wife; He is my Head, and I am His Body; He is my King, and I am His People; He is my Rich Cautioner, and I am His Dyvour.

Now let us see what claim *Christ* has in the *Kirk*, and what claim the *Kirk* has in *Christ*. Now to hold upon the Comparison of this Song betwixt a *Husband* and a *Wife*; for the *Husband* & the *Wife* has no Sundry Goods; if he be a *King*, she is a *Queen*; If he have a fair Inheritance, it is hers also, as long as he Lives; If they Live ever together, it is ever hers: Then when she says, he is mine, I am his, *CHRIST* is mine, and I am his, and all his, his Flesh, and his Blood; his Death and Merits; his Glory; his Kingdom; his Court and Credit, and all is Mine; and all Mine is His, my Soul and Body, my Sins, my Trouble, my Cross, they are all His. *Christ* and *She* is (to speak so) carded throw other, John 15. *Abide in Me, and I in You*: Cursed be he that says not *Amen* to that; John 17. 21. *That they also may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us: I in them, and they in Me.* But we will labour to Reduce them, the Particulars to a certain Number. There be these Things Common to us betwixt *Christ* and Us.

First, There is a Sibnells of Nature betwixt *Christ* and us.

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There be Pawns given and received betwixt both Sides; He has a Pawn of Ours, our Flesh, and he took that Pawn with him to heaven, and he is never minded to give it again; but we have as Good a Pawn of him, his Spirit; We were of that Flesh and Blood, *Hebrews 2. 14.* Let us keep *Christ's* Pawn as long as he keeps Ours; Let him not be to the fore with Us: Now he keeps our Pawn for ever; He will never lay down our Flesh; We are never minded to lose the Pawn, let him keep it for ever; Long may he keep it: Let us keep his Spirit; For it is not his Will to loose that Pawn; Let him keep it for ever, *Hebrews 4. 2.* *Christ* would also be a Bairn and Partaker of Flesh and Blood. Would to GOD ye would all strive to get his Pawn, and to keep it well; Seek his Spirit, and keep it well. Worldly Men, Ye have little claim to *Jesus*; GOD help you, there is no Borrowing nor Lending betwixt You and *Christ*.

Secondly, Community; We got all his Good, and he gets all our Ill, that's a Good Coofs for Us; He took our Curses, we took his Blessings; He our Shame, We his Glory; He our Sins, We his Righteousness: He is the *Kirks*, and the *Kirk* is *Christ's*; That Day GOD laid upon *Christ*, he was shifted out from under GODs Wrath, and GOD strook the *Kirk's* Head, to let the Members go free: When *Christ* was in blocking to buy his *Kirk*, he knew the Faults in the Wares; he kend well enough that Curse of GOD, and Wrath of GOD, and Hell, and Sin, and many Ills followed the *Kirk*: Yet *Christ* was not rew in time; He said freely I will take her, and all the Ills that follow her, howbeit she be Blind, Lame, yea, a Cursed Bride; Yet I will make her my *Wife*. Would to GOD we could take *Christ* and all the Faults that follow Him. There be Men that will not Coofs with *Christ*; but will keep their Will, their Lust: GOD was about to strike Us, and had lifted (to speak so) his Wand to bring a Sroak of his

his Wrath upon Us; and *Christ* came in, and held his Hand, and laid down himself, and bade his Father lay upon Him: Yea never saw such a Suiter as *Christ*, he prays Us to Coofs for the better; He crys to you for GODs Sake give me your Dross, and ye shall get my Gold; Give me your Sins, and I give you My Righteousness. Is it not an hard matter? Men will not give their Ill to *Christ*, and transfer and give over their Sins to *Christ*. He says to you, Give Me your Lust that I may Crucifie it, and I will give you Love for it: Give Me your Anger, and I will give you My Zeal for it. Then make a Coofs and take him at his Word, ilk day be making New Blocks with *Christ*; Deny your Folly, and give it to him to Crucifie; And seek ye his Wildom, you must do this ever while all Nature be away and done, and nothing in you but Grace.

Thirdly, There is a Community of Gifts and Graces betwixt *Christ* and Us. Not a Grace we get from GOD, but it comes throw *Christ*'s hands to us: So that *Christ* keeps the Pawns betwixt GOD and Us: GOD gives Grace to his *Kirk*; but where is it? It is in *Jesus*. Grace is laid in Pledge in the Hands of *Jesus*, and it was made a running over Fountain: For as we see in a Race, the Wages, or the Garland is not in the Hand of the Runners, but some Friends keeps the Staikes for both: So *Christ* keeps the Wage for the *Father* and Us. *Christ* indeed is the Fountain, John 1. 14. *We beheld His Glory, as the Glory of the Only begotten Son.* Some Friend keeps the Staikes for both; There the Well running over, But for what End? Verse 16. *That out of His Fulness we might all Receive, even Grace for Grace* So GOD gives us Life Eternal: But who has this Life in Pledge? Even *Jesus Christ*, 1 John 5. 11. *And this is the Witness that GOD hath given us, even Eternal Life; and this Life is in His Son.* LORD send us part of this *consigned Grace*. Again ye send

not up a Sigh to GOD; but first it must be laid down in the hand of him that keeps the Pawns, *Revelation* 8, 12: Be the Way I shall give the Use with every Article of the Doctrine; Try thy Light, try thy Grace, try thy Honour, and Credit, Riches, & all the Blessings that ye have; The Silver, & the Gold, whether these Blessings be Impawned in *Christ's* Hand or ye get them; If ye get them not in *Christ*, they are Unchristened Blessings, and they want the Fashion. Wo be to these Blessings that came never throw *Christ's* Holy Hands. Again, try your Prayers, Sighs and Desires, and your Service, if ye offer them to GOD in *CHRIST*: Many Unchristened Prayers goes to Heaven that are never Welcomed of GOD. Ye must take your Communion out of GOD's Hand at the nearest; but out of *CHRIST's* Hand there should be nothing done betwixt GOD and Us; but *CHRIST* should be at it.

Fourthly, There is a Community of Sufferings betwixt *CHRIST* and Us. Poor would we be, if his Sufferings were not Ours; and Wo would be our Case if his Sufferings were not Ours: But this Way it goes, he is that *Apple Tree* Excellent above all the Trees of the *Forrest*, and we do Rest under the *Tree*, now when the Shower of Rain falls, it lights first on the *Tree*, and the Stroak of it is broken, and it does not great Harm to these that are under the *Tree*. Ilk New Shot at the *Kirk*, lights first on the Head of *Christ*, and he breaks the Point of the Arrow: If ye be Ill-spoken off, so was He; If ye be Hated of the World, so was He; If your Blood be shed, & your Face Deformed, so was his fair Face Deformed & Marred, *Isa.* 52. 14 be content to Drink with *Christ*. Wo be to them that are not in *Christ*, and yet are in Trouble: The Arrow with the Sharp Point comes upon them, & goes to their Heart, & Slays them. Try if your Troubles be Christened-Troubles, that lights first upon *CHRIST* the Head, & then upon you as the Members, Try if by Faith ye have an Union with him. Now
here

here by the way a Great Comfort in Trouble: Those that are Dear to you Dyes, & ye Mourn: *Christ* Mourned & Groaned in Spirit for Dead *Lazarus*: Ye Weep, so he Weeped. Are ye Poor, and ay at the Borrowing; So was *Christ* at the Borrowing Trade all his Days: Should ye not then with Good Will Drink off the Cup that He Drank off before you. when ye Murmure, and will not Drink Willingly, ye Refuse to Pledge *Christ*: But ye must Pledge Him, and Drink with *GOD's* Blessing, and with Joy, He will not Poyson you. They are none of *Christ's* Friends that will not Pledge Him, *Matth.* 20: 21.

Fifthly, There is a Community of Glory betwixt *Christ* and Us: The Heaven that the *Mediator Christ* Enjoys, is our Heaven; Our Heaven is to the *Man Christ* in a Conquest: Heaven was bought with Blood to Him and Us, and to make you Rejoice: None of *GOD's* Children gets a Heaven properly of their own; Why? We got a share and part of *Christ's* Inheritance, He is the Principal Heir, *Romans* 8. We are the Conjunct-heirs: Sweet is that Word which He speaks to his Children, *Luke* 22. 29. *And I appoint unto You a Kingdom, as My Father hath appointed unto Me, that ye may Eat and Drink at My Table in My Kingdom, Sitting on Thrones, Judging the Twelve Tribes of Israel.* The Meaning is, My Father hath made a *Disposition* to Me of the Kingdom of *GOD*, it is Mine and My Dear Children. I will think Heaven uncouth if ye be not with Me. Here I make a *Disposition* and *Resignation* of that Kingdom to you; Ye shall Sit at my Table in My Kingdom: Up your Heart, howbeit ye be not Lords in Earth, ye shall be Lords in Heaven; I and Ye shall part Kingdoms and Thrones together.

Secondly, Rejoice in this ye that are in *Christ* and see your Condition, ye and *Christ* are Halvers together of Heaven and Glory. O if *GOD's* Children be in a Sweet Case as long as

Christ is in Heaven and keeps the Inheritance, as long shall we keep our Right; And who can cause him Flit? The Devil hath made these Enemies of the Grace of *GOD* to Miskin all our communion with *Christ*, they have put *Christ* and the *Elect* together, as a Man in an Inus for a Night, and to go away to Morrow; They have yoked *Christ* and us together, as if *He* were one and we another; as if *He* were *His* own, and We were our own; as if *Christ* had no Law and Right to Us, and We had no Law and Right to *Christ*, but met at a Venture, and sundered at a Venture; as if We had one heaven, and *He* had another; As if *he* had *his* Portion by *himself* alone, and that *he* keeps for ever; and that We had our Share be our alone too, to Sell when We pleased. Sells if we Dispose Heaven, We Dispose not *Christ's* Heaven. In the Fighting *he* fights all the Battles *his* alone, We but look on: But when it comes to the Dividing of the Spoil, We get a Rich Share of the Spoil, Yet *he* gave the Whole Sum for the Inheritance, and We Nothing; yet we are set at *his* Elbow in a Throne with *him*. Now seeing our Right is also Good, slip not from them: Do not as some Unworthy Heir, who having a Good Right slips from it for a feckless composition after Drink, quites all, howbeit he should Beg: Indeed the Wicked does this. The Devil drinks them Blankfull, and fills them with Worldly Pleasures, and garrs them Subscribe a Resignation, and gives them an unworthy composition, some present Pleasure. Compose not with the Devil to go to the Law with him, let *Christ* be your *Advocat*, Subscribe not a Submission with the Devil, come never in Trysting Terms with him: hold you aback from the World, and the Lusts of it, it is the Devil's Arles that he gives to Silly Drunken Heirs, when they cry *Hills and Mountains fall on Us*: They would fain give back the Arles and Rew, but it is out of time.

And I am His. This Property of the covenant is Mutual,

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as she says and acknowledges that *he* is hers, and so *Christ* is bound to her by *his* Promise: So she acknowledges that she is bound to *him*, and is *his* by Right. Multitudes of the World would play fast and loose with *him*: They would have *Christ* fast, and themselves loose: They devise a covenant of their own, and says, *Christ* Died for All, and *GOD* is Mercifull to All, and *GOD* will Relieve All Christian Souls from Hell, and they think *GOD* and *CHRIST* fast enough to them: But in the mean time they are loose, and Lives like Dogs and Swine in their Filthiness: These Men would have *Christ* as a Child in making of the *covenant*, and exceeding Silly: should *Christ* give *himself* for you, and will ye neither give Life nor Goods for *him*? *Christ* came to save you, *Matth.* 20. 28. And will ye be *his* Master? Are ye not obliged to Serve *him*? This is to make a Gospel of your own: Too many Obey the Gospel as long as it Flatters them. As long as it tells them *Christ's* Parts, and that *he* shed *his* Blood, and came to save *Sinners* freely: That is the best Chapter in all the *Bible*: But when the Gospel begins to tell them what is their Part, and that they must Deny Themselves, Crucifie their Lusts, to Take up *Christ's* Heavy Cross, they start aback: These are Tender-footed-Christians that Walks in the *Law*, and in the Gospel, so long as they go softly on it as a Bed of Roses, and Hurts not their Feet: But when a Thorn of the Command touches them, they stand aback. Ye may not half *GOD's Law*, and take as much of it as serves you. As *Christ* gave *himself* to be Yours, and has Subscribed the *Contract*; So give your Selves to *Him*, and Subscribe your Part of the *Contract* to be *his*, as *he* is Yours; Take therefore the *Law* and this Sweet *Saviour* both together, bind your Selves to *him* to be *his*, as *he* is bound to be Yours.

He Feedeth among the Lillies. To prove that *Christ* doth Esteem her as *his* Kirk and Flock, *his* Wife, *his* Beloved:

She says, *He Feeds her amongst the Lillies*, that is, the Pure and Uncorrupted Word of GOD, or the Lillies are the Fruits of the Spirit, opposed to Stinking Roors, and Bitter Roors that grow in the Kirk: When Judgement is like Hemlock, or Wormwood: Or the Lillies, the Saints of GOD, that are Lillies amongst Thorns.

Fifthly, However it be, it is certain the LORD feeds his Kirk with as much Spiritual Food as holds in their Life in the Way to Heaven, while their Day of Marriage come, *Romans* 8. 23. We receive here the first Fruits. When a Man has shorn a stouk of his corn-field, that puts him in assurance of the whole croop: GOD would have *Israel* to Taste of the Vine Grapes of Canaan, to assure them they should get the Land it self, *2 Chronicles* 1. 22. GOD hath sealed us and given us the Earnest of his Spirit in our Hearts, There be Two Words.

First, GOD does with his Children in this Life as a Merchant does with his Wares he has bought, because he cannot Transport them presently, he puts a Seal or Mark upon them, and then it may be Sold to no other Body, and his Children stricks hands, he writes his Name, and his Arms; the Image of GOD in their Soul; and then when the Devil comes throw the Mercat to buy, for he offers ay Money in hand, Pleasure, Lusts, Honours: Ye have an Answer to give him; Tell him, your Soul is sealed already; You have blocked with an Honest Merchant; *Christ* and he has put his Mark upon you that ye may not Sell; and it were a pity to beguile him. And therefore bid that Deceiving Loun go seek his Mercat in another place; ye are not his Merchant. The Devil will promise them as fair as GOD: he will not prig with them: he will not care to promise much more than Heaven. She shall be like GOD: But he pays not so well as GOD doth: Agree not with him: Block not with him.

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There is another Sweet Word used, that *GOD* gives to *his* Children, *The Earnest of His Spirit* in this Life; *He* gives them *Arles, Faith, Hope, Joy*, these be like Six or Seven Shillings to warrand that; Ye shall get the Principal (Beloved) had *GOD* blocked with you, and given you *Arles*, *he* would therefore that the Bargain hold. Will ye not then take *GOD's* *Arles*, and block with the Devil? By *GOD's* *Arles* ye have Assurance of this, *GOD* will come and Loose *his* *Arles*; Rew not of the block, never any Man had cause to Rew the block with *Jesus Christ*. There is another Word used, *John 16*. *Christ* is going to Heaven to Leave *His Disciples*; *He* promised to come again to them to see them: How Sorry were they to want *him*, and blyth were they of that word that *he* said, *he will come again*: Therefore in Sign and Token that *he* would come again; *he* promised them a Pawn, that was *His Holy Spirit*. Ye know *Christ* and We are contracted in this Life; We will be Married again at the Day *he* comes to Judge the World. Now all the Wooing-Time, there goes Love-Tokens betwixt Them, and Missive-Letters. Tell me when ye got a Letter last from *Christ*; There will be Messengers going betwixt You. The same Word is a Messenger, the *Sacraments* are Love-Tokens that our Wooer has left to assure us that *he* is contracted with Us. I pray you take no Gifts from the Devil; away with Ill-Conquest: Away with Lusts, and the Love of the World. I hope ye are not minded to Marry with Sin; if ye do, ye are ashamed then for all your Days: Ye are come off *GOD's* House, and are *his* Image: Fy, it is a shame to hear tell of it, to Marry with a Base Slave the Devil: I allow you here to be Wise and Prudent in your Marriage; Marry not for Gear, keep your self to be a Good Match. There be a sort of Indifferent-men, that ye call Harmless-meu, they have neither Good nor Ill, they Love not Falshood, they Love not Popery, and yet they will not Burn for the Truth; They are

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like Blank-paper, as it is thought, neither GOD nor the Devil has blocked with them: But has not GOD given you Ales, nor no Pawn? Satan will get you: But do this first, hold yourself with *Christ*, & then ye have an Answer to give other Lovers, the World and the Devil: Ye may Laugh and say, ye are too long in coming; I have promised my Self away to another Husband, and therefore I cannot have you also; for I will not have Two Husbands, 1 Cor. 6. 19. The Apostle takes a Reason to Prove that the Body should not be given to an Harlot; it is the Temple of the *Holy Ghost*. Set the House of your Soul to GOD, and then for shame ye cannot win off him to cause him Flit. Ye are bought with a Price;; Married Folk has not many Wooers: The Devil is busie to seek them that are Virgins, and Love not *Christ* to be their Husband.

• *While the Day Dawn*. That is, The *Marriage-day*; and in *Hebrew* called *Tour Day* for Excellency. To say the Truth, it is a Day, and called the Day of *Christ*, the Day of *Redemption*, 2 Timothy 1. 2. It is called the *Day* for these Causes. It is the Day when *Christ* is Perfect in his Members, Now *Christ's* Body is Mangled, Arms, and Legs, and Hands, in sundry places; Some not Born, some Born: But in the Devils Service, some Rotten in the Earth, and casten in the Sea. *Christ* is Bleeding in his Members; There is many a Wound in the Mystical-Body of *Christ* this Day; all will be gathered in that he gets: His Bride he enters in Peateable Possession of Her.

Secondly, That Day *Christ* shall give in his Accompts, and all his Fathers Generally; he shall Render an Accompt of all that he took by the Hand, and shall put up his Sword, and never Draw it again; And as the Chief-Shepherd, he shall make an Accompt of all his Lambs, and tell his Father, these Be all My Silly-Sheep; They have win away with their Life. If weat throw Woods, and Waters, and Briers, and Thornsto Gather

Gather them in, and *My Feet was Pricked*, and *My Hands* and *My Side Pierced* ere I could get a grip of them; but now here they are. Good Cause shall the *LORD* have to Clap *Christ's* Head that Day: And judge ye if ye will have a Blyth Heart, to hear *Christ* and *his Father* to Compt together, when we shall be all standing under the broad Scarlet Robe of *Christ's* Righteousness, and as many Glorified Angels looking on.

Thirdly, And every Souldier that Day shall shew his Wounds to his *LORD*, saying, *LORD*, I have losed this and this for *Thee*, and *GOD* shall clap our Head, and take us benn to *his* Chamber of Presence, all Glorious Tapestry there. *LORD*, make you Ready for that Day.

And the Shaddow flee away, or Mist. This Life is all but a Night, becaufe of the Ignorance and Darknes of our Mind; We see but the Portrait of the Kingdom in the Glas of the *Word* and *Sacraments*. Then when that Day Dawns, we shall see *Him* Face to Face. So long as the Night is, we do Nothing, but by the use of Candle; When the Sun rises, the Candle is blown out, lest we should burn Day-light. The *Gospel* is *GOD's Candle* to let us see the Way to Heaven: But when it is Day-light, and *Christ* Lighted to us from Heaven, then shall come Light and Heat from *Him*, Clear Light and Knowledge that shall endure forever. Our Soul here is like a House in the Night, when Doors and Windows are closed. In that Day the Doors and Windows shall cast up; that the Sun may shine for ever upon us: We shall not need to seek *Communi- ons*; The *Lamb* of *GOD* shall be present with you for evermore, Rev. 21. *I saw no Temple there, for the Lord God Almighty is their Light*. We get but here the Parings of *GOD's* Bread, and a Four Hours Drink, to speak so. There the Board shall be Covered, and the Great Loaf set upon it, and all shall Eat, and all be Welcome, and the Table shall ne-

ver be Drawn. Ye shall have your fill of *CHRIST*; Ye shall Drink, and Drink at the Wells Head, the *Cup of Salvation* for evermore.

Secondly, One Night here: But we know not what we are, Marches are not redd betwixt *GOD* and Satan here: We are but Silly Bodies here, Earthen Vessels often in Trouble, 1 *Corinthians* 1. and yet Kings Sons, 1 *John* 3. 2. *Behold now we are the Sons of GOD, and it doth not yet appear what we shall be: but we know that when He doth appear, we shall be like Him, for we shall see Him as He is.* A Friend from a Foe cannot be known in the Night: Care not what the World think of you, it is Night, they cannot well see you.

Thirdly, It is Night, because of Great Trouble which be-fets us, *Luke* 3. 1, 2. Let us be content with an hard Bed, the Morn will be a Good Day, and think ye what a Comfort it will be to you, when *GOD* puts up *his* own Holy Hands to your Face, and to your Watry Eyes, and shall Dry them with the Napkin of *his* Consolation.

Now this Short Night ly still in Peace and Sleep by Faith in *GOD*. Be content to ly down in your Grave for a Night or Two; for your Husband *Christ* shall be at your Bed-side soon in the Morning.

Turn My Beloved, and be thou like a Roe or a Young Hart upon the Mountains of Bethel. As Psalms 71. 21. Thou did turn about and comfort me. Turn about and come to me, as swiftly as a Roe or a Young Hart upon the Mountains of *Bethel*, or *Bithuen*. The Mountains of Division or Separation: Mount *Gilead* severed or parted from the rest of the Land of *Judea* by the River of *Jordan*. In the which Mountains, there was Pleasant Hanting; here She Desires *his* Presence, either in the Last Judgement, or in *his* Incarnation, or by the Comfort of *his* Holy Spirit, and prays that *he* as
Roes

Roes and Harts are not hindered any whit by any Craigs, or Down-falls of the Rocks to Descend and Meet one with another. So *Christ* would be Kind to *His* Love, and count Mountains as Valleys, and let no Craigie-way Hinder the *LORD JESUS* to come: She can never get Her Fill of *CHRIST*: She is so Browden on *CHRIST*, that She ever would be at an Union with *Him*: There is Kissing *Vers* 7. The Place where *He* Dwells, *Chapter* 2. under *His* Shaddow, in *His* Wine Celler; We cannot be far enough on in Going to *CHRIST*: We can never be near enough hand *Him*: Give no Rest to *Him* while you Meet with *Him*; Cry ye to *Him*, come; For *He* crys to you, come, and then ye will Meet: Ill Gate will not Hinder our Bridegroom to come; *He* cares not for a Showre of Rain, or a Dark Night; *He* Loups over Hills to be at *His* Kirk: Give ye *Him* a Meeting. *Amen*:

Let us Pray: